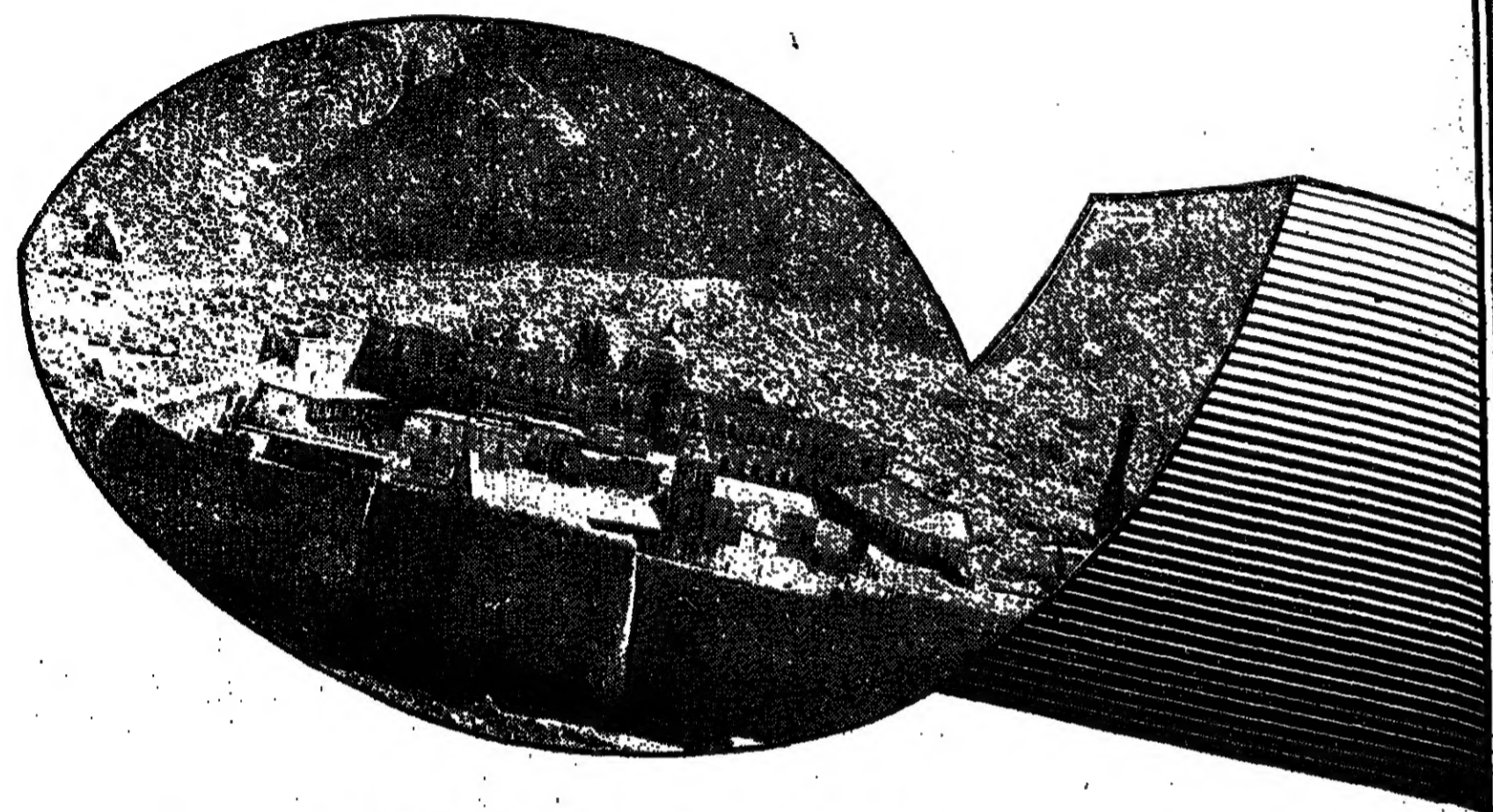


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THE JERUSALEM
POST
MAGAZINE

FRIDAY, MARCH 31, 1972

"Freedom" a statue by Jacques Lipchitz, in the Billy Rose sculpture garden of the Israel Museum in Jerusalem.

(Yossi Zedari)

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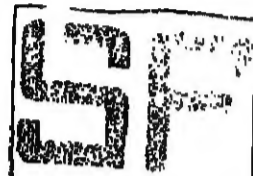
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By
ROBINIE HOPE
Jerusalem Post
Diplomatic Correspondent

THE abrupt breakdown in Israel's relations with Uganda would have come as a shock even if there had been nothing special about the links between the two countries. But the close friendship and cooperation which characterized the relationship for ten years made the sudden deterioration more dramatic than if a different country had been involved.

A complex set of circumstances and motives launched Uganda's President, General Idi Amin, on the course which led to this week's ousting of Israel's military training mission and the termination of Israeli projects.

IN November, 1962, Israel was the first country to open an embassy in Uganda, less than a month after the East African territory won its independence from Britain. As an independence gift, Israel presented the new Government, under Premier Milton Obote, with 150 scholarships for training in Israel, in various fields.

Israel's assistance programme to Uganda, which had begun even before independence, flourished during the decade which followed. The country became one of the most successful examples of Israel's effort to establish friendly relations with African countries through aid programmes. But it was also one of the earliest of these programmes; some of the more sophisticated criteria which are now applied in deciding on what aid to give, and how, had not yet been developed.

Private Israeli business also found opportunities through Uganda's favourable attitude towards Israel. Construction companies like Soteli Boneh and Vered won big contracts for projects ranging from high-rise office buildings to roads and airfields. By the time the present crisis erupted, there were over 500 Israelis living in Uganda. They included about 70 military instructors and five experts on subjects such as agriculture, computers and economics, advising the Uganda Government under the auspices of the Israel Foreign Ministry's International Cooperation Division. The rest of the Israeli colony, which included wives and children, were sent to Uganda by the private companies operating there.

There is also Israeli money in Uganda — credits to the tune of \$16m, which were extended to finance the various training and construction projects and purchases of goods, including much military equipment, are still unpaid.

Biggest in Africa

The military training programme in Uganda was one of the biggest conducted by Israel in Africa. The man responsible for setting it up, and running it for its first three years, was Ze'ev "Zanik" Shaham. Now an Aluf-Mishne in the reserves and a Tel Aviv businessman, Mr. Shaham was head of the Defence Ministry's operations in East Africa from 1963 to 1965.

Prime Minister Obote chose Israel to train his army for three reasons, says Shaham: it had set an example of quick progress; it had a good army; and it had already established a reputation for giving useful aid without strings to developing countries.

When the Israeli advisers arrived their British predecessors were still there. Mr. Shaham recalls his first luncheon in the officers' mess — "All Englishmen, with two Ugandans in a corner, one of them Captain Idi Amin." When he left Uganda three years later, he was given a farewell

dinner in the same mess. This time, it was full of Ugandan officers, with a handful of Israelis.

This change, says Shaham, is characteristic of the Israeli assistance programmes, and not only in the military field. "We broke down the old beliefs about what Africans could and could not do," he says. The Israelis, unlike other foreigners, learned Swahili and within a short time were teaching in this language. They lived under the same conditions as the people they were instructing. They worked side by side with them.

"All we had to do was to give them confidence and they proved they could do anything," says Shaham. "When we started teaching them topography, the British officers said they would never learn it. But they could soon read maps and do night reconnaissance as well as any Israeli paratrooper."

The same goes for flying. "The British said we were crazy. But in only slightly more time than it takes an Israeli pilot to learn, our Ugandan cadets were flying jets."

Shaham is confident that Israel helped Uganda to make its army one of the best in Africa, changing it from a ceremonial unit to an efficient fighting force. And in the process, the Israeli instructors, especially Shaham himself, became very friendly with Idi Amin.

Once a heavyweight boxing champion, Amin was promoted from sergeant to captain when Uganda became independent, and then became a general and commander of Uganda's army.

Shaham still speaks of Amin with obvious affection. He describes him as a pleasant man, enthusiastic, brave, a keen hunter and a good soldier. But he warns against "trying to analyse Amin in our own terms." Israelis may see him as impulsive and ungrateful but they should understand that he is acting within a certain reality. In fact, Shaham implies that Israel's "over-reaction" to Amin's first signs of a possible swing into an anti-Israeli posture may have antagonized him and caused him to decide to go the whole way.

WHAT
MAKES
IDI
RUN?



Uganda's President, Gen. Idi Amin.

(Tubinger)

A look at the reasons behind the crisis in Israel-Uganda relations.

probably because he no longer felt it necessary always to take the opposite line to Julius Nyerere, one of the leaders of the "progressive" camp in Africa.

He also felt greater confidence with the Tanzanian threat removed, and believed that he could begin realizing his ambition of breaking out of his isolation and becoming an accepted leader instead of an outcast.

Arab-Moslem bloc

Amin is a Moslem, and it is becoming increasingly clear that the vehicle he has chosen to ride to popularity is the Arab-Moslem faction in the OAU. This was made much easier for him by the end of the Sudanese civil war between the northern Arabs and the Africans of the South, whose territory borders on Uganda. The African Sudanese were represented diplomatically in Kampala, and the Arabs accused Uganda of helping the rebels.

Foreign press reports repeatedly claimed that Israel was actively involved in assisting the Southern Sudanese. According to these reports, Israel was flying arms to the rebels and sending them military instructors through Uganda.

Amin undoubtedly came to view his links with Israel as another obstacle. Months before he came out openly with his first anti-Israeli statements he dropped what, with hindsight, was an obvious hint of things to come when he said that Uganda would consider not renewing the contracts for Israeli training of his armed forces.

GENERAL Amin's personality may be one of the elements in the crisis, but is not the major one. It may, however, have been a factor in the creation of the two main sets of circumstances which led to the present situation — Amin's status, or lack of status, as a leader on the international African and internal Uganda scenes, and the country's deep financial trouble.

The search for status seems to be one of the chief motives behind Amin's current moves. The man he ousted, Obote, was very popular among African leaders, and Amin's coup infuriated them.

Julius Nyerere, President of Tanzania, Uganda's closest neighbour, called Amin a murderer, and refused to meet him. And a meeting of the Organization of African Unity, scheduled to take place in Kampala some months after the takeover, was cancelled. The new regime had difficulty in getting itself a seat at the OAU, and felt isolated.

Among the charges levelled at Amin by the pro-Obote lobby was that Israel was behind his coup. They invented this accusation to put him in the worst possible light in the eyes of the North African Arab countries, which play a vociferously anti-Israel role in the OAU. Amin's two visits to Israel in July, 1971, no way in which Israel could give him further financial help, either to bail him out of his troubles or to finance some of his larger projects.

It is likely that he was given the same negative reply when he asked Western countries for more aid. A Libyan offer at this stage was probably irresistible, even though it involved making a complete about-face on the Middle East question. There is no way of finding out whether Amin realized that Israel would take a grave view of his statement and ask him for clarification. But it is already history that, from that moment, the deterioration in relations began to gather momentum.

Libya has not yet transferred any funds to Uganda and there has been speculation that it has been holding them up until the

break with Israel is final. Amin may not have intended to go all the way, but when he found that the cash was not forthcoming, he had to take progressively more extreme steps, these theories say.

Apart from the financial and external political circumstances which contributed to the crisis in Uganda's relations with Israel, there has been some speculation here about the internal factors which may have played some part in Amin's shift. The Israeli presence in Uganda was relatively conspicuous, and the possibility cannot be discounted that some elements in Kampala, regarding it as neo-colonialism, may have pressed Amin to reduce it.

THE events in Uganda have led to widespread public discussion in Israel on the value of Israeli assistance programmes in Africa. One popular illusion, which informed officials and experts were unanimous in refuting, was that the operations in Africa involved financial loss for Israel.

In fact, all training programmes and other projects are paid for, either by the government of the country concerned or by international organizations. And if the exports which almost invariably follow aid programmes are taken into account, the balance is positive. "Even if Amin kicks us out and reneges on whatever he still owes us, the Uganda operation will not have been a financial loss," one knowledgeable source said last week.

BUT financial gain is far from being the chief consideration in Israel's efforts to establish and maintain good relations with Africa. Israel has a major strategic and political interest in maintaining a presence in as many African countries as possible — if only to prevent the Arabs from isolating us.

Despite occasional setbacks, of which the Uganda affair is undoubtedly the most dramatic, there is a general feeling of satisfaction among those responsible that this aim is being achieved. There is no tendency at all to conclude from the Uganda debacle that a general withdrawal from Africa is called for.

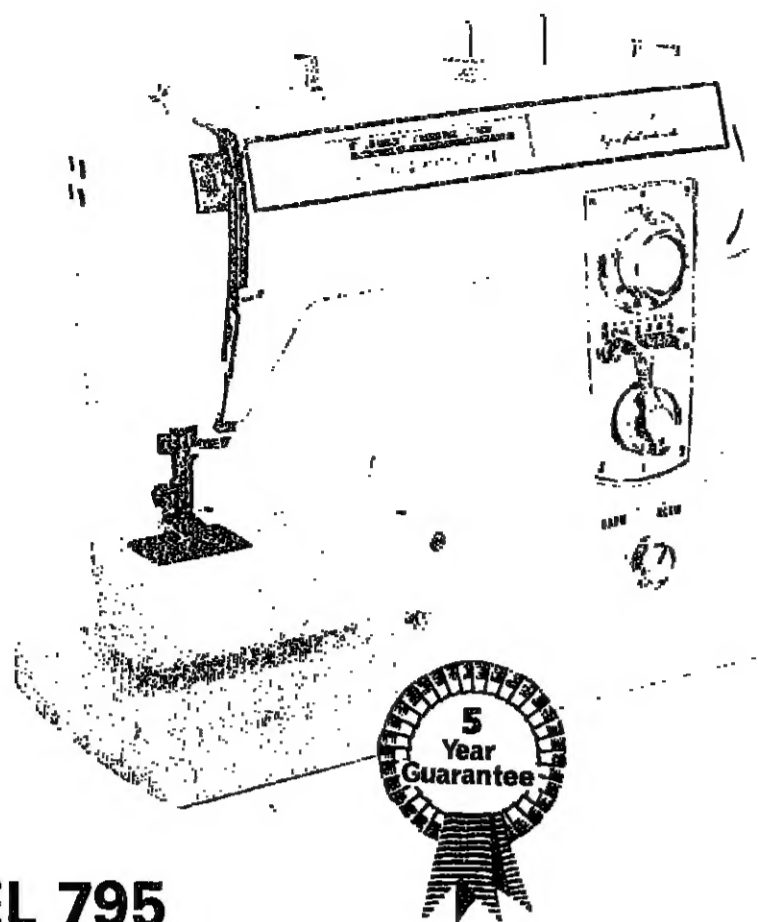
African ties

Jerusalem officials believe that the 32 African states with which Israel has relations are fully aware that it is in their best interests to maintain these ties, and that like other states they base their actions on interest. While African voters on Middle East issues at the U.N. or the OAU have often caused disappointment to Israel, it is pointed out that there is by no means an Arab monopoly on these votes.

The Arabs have always been trying to edge Israel out of Africa, but have had very little success in actually undermining her status. While Libya's offers of cash may have some impact, it is doubtful that this will be of lasting effect. Israel believes that her steady, quiet, modest efforts will prevail in the long run. This is why Israel is prepared to carry on assistance programmes even in countries which are far from friendly on the political plane. Zambia, whose President Kaunda is often an outspoken critic of Israel, is a notable example.

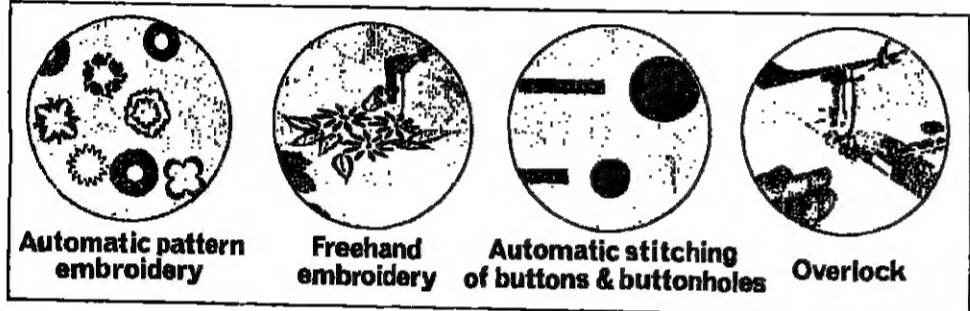
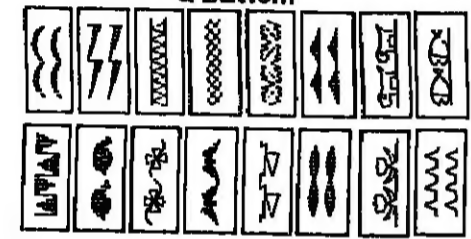
This is also why Israel tried to avoid causing General Amin to take the final step and cut ties altogether. The idea is that by swallowing an occasional political rebuff, Israel will prove that her aid is reliable, efficient and really without strings. Only this way can foundations for genuine, long-term political support evolve.

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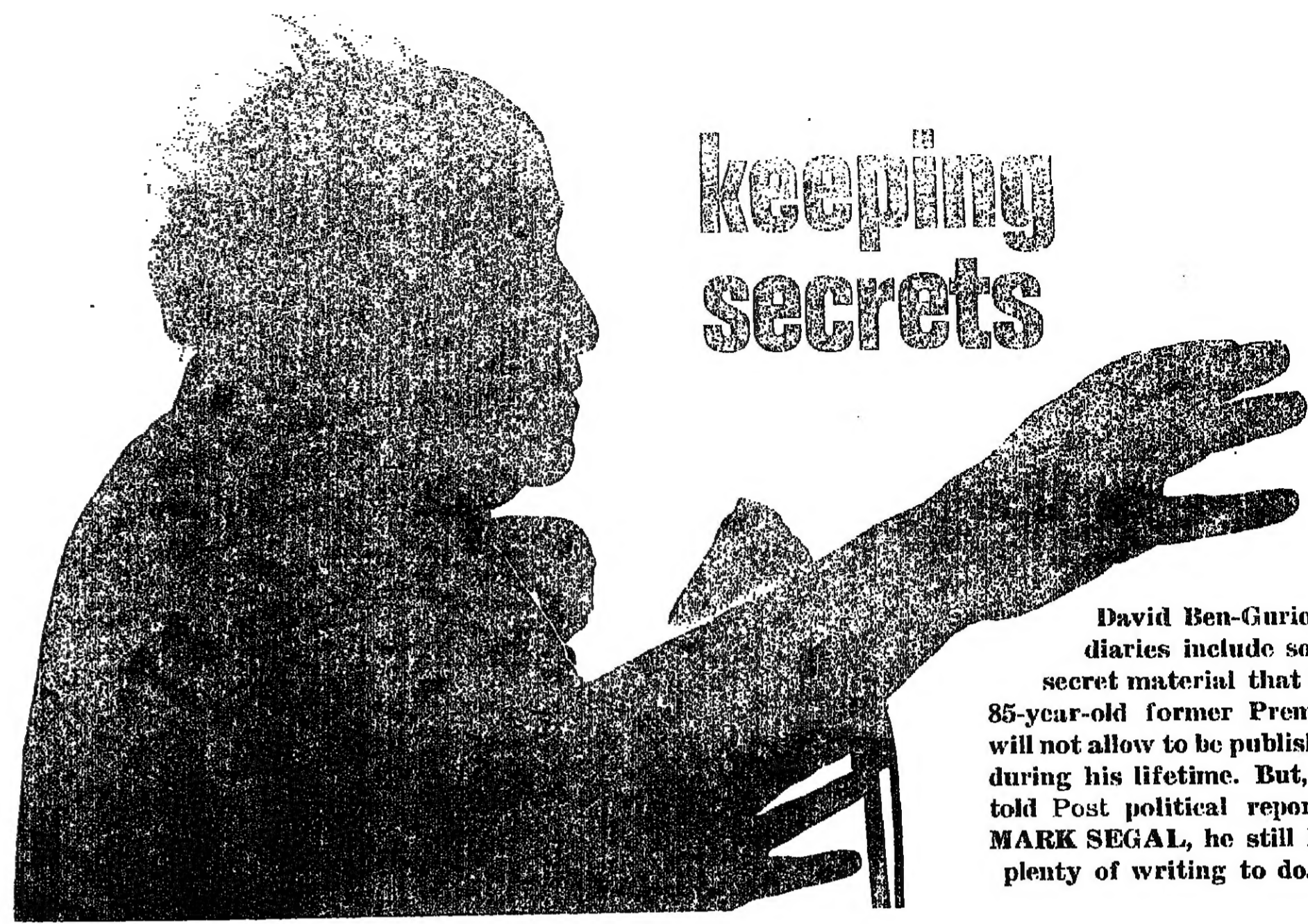
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keeping secrets



David Ben-Gurion's diaries include some secret material that the 85-year-old former Premier will not allow to be published during his lifetime. But, he told Post political reporter MARK SEGAL, he still has plenty of writing to do.

"When I left the Government, I resolved that henceforth I would do one thing: write for the youth what I know, what has been done in this land, the good and the not so good. I don't know everything that took place, but perhaps I know more than many others, and what I do know, I intend writing for the youth to read."

David Ben-Gurion was talking in his study, on the first floor of his Tel Aviv home in Sderot Keren Kayemet. Dressed in a dark brown polo-neck sweater and dark slacks, the 85-year-old ex-Premier sat on a straight-backed chair, leaving the more comfortable armchair to his interviewer.

At an age when other, more ordinary, men conserve their energies for the purpose of reflection, Ben-Gurion still forges ahead with that overpowering single-mindedness that he employed to set up a Jewish Labour movement and then an independent Jewish State, meanwhile redirecting the course of Jewish history. Now his purpose is to set the record straight on what happened and why it happened, during the formative, pioneering years of this country, so that the new generation of Jews born into independence shall properly understand their heritage and not take anything for granted.

Speaking of the task still ahead of him, Ben-Gurion complained that constant interruptions prevented him from writing as fast as he had hoped.

'Only three volumes'

"So far I have written only three volumes of memoirs. Two of them have already been published; the third is almost ready. I have also completed two works on the history of the first 20 years of statehood. They have also been translated into English. The first volume of my letters has come out, and the second one is due at Succot."

Ben-Gurion is very proud of never having dictated to anyone, of having written down every word himself. He recalled that even when he was Premier, he would make a detailed record of every conversation immediately after it took place.

"If I spoke to a British emissary here," he indicated the room we sat in with a gesture of his hand, "I would immediately record everything we said. I had a good memory then. Today it's a little bit worse. I used to be able to write down everything almost word for word, even if it took three or four hours to do it."

Speaking of the eight more volumes of memoirs he intends to complete, B-G hinted that they would contain interesting background material on political controversies. But he revealed that he has some diaries that he will never put into print. "They are secret material, and that I will never publish."

He was very insistent about not publishing secrets, even though they might clarify some of his political decisions. But for how long, I asked, would this ban be set?

"I won't live forever. If I die, they won't care about my feelings. They'll take my papers, but I can't tell whether they'll publish them."

About his plan for the disposal of his manuscripts and diaries he appeared purposely vague. They were all in the library of the Midrasha at Sde Boker, he said, but pressed as to whether they would stay there, all he would say was: "I divided up my books between this house and Sde Boker. This is the bigger library, and I only took those books I expressly needed to Sde Boker. There I have all the books for my writing purposes, the things I recorded twenty, thirty and even forty and fifty and seventy years ago."

An incidental remark that the building of the State had begun over a century ago, with the foundation of Mikva Israel, prompted me to remind the former Premier that some people complain of his minimizing the role of the Second Aliya. A quiet smile played over his face. "It's true that I don't say what many others say about the Second Aliya. First of all, many of them left: only 8 per cent stayed. But I never thought the Second Aliya was the best from the point of view of the country's well-being."

"Of course the First Aliya was good, they laid the foundations — but the Third Aliya was the best..."

What about the First Aliyah fighting the Second over the issue of Jewish labour?

"That was much later. The First Aliya came to work, not only as Jews but to do it by themselves. But a few years later they abandoned it. I recall that there was one Petah Tikva farmer named Kroll who only hired Jewish workers. By that time he was the only one who did not hire Arab labour. Almost all the others took Arab labourers."

"I was not so much against the founders, but I did oppose them for only hiring Arabs. But I knew very well what they had done beforehand, in the preceding ten to 15 years. They did great things. They understood that Jews have to work, and they came to do the work."

When he came to talk about his great love, the Bible, Ben-Gurion admitted that it was the Prophets he admired above all the personalities in the Scriptures. Among the most significant passages in the whole of the Bible, he said, were the words of Isaiah and Micah: "Nation shall not lift up sword against nation, neither shall they learn war any more."

"Those words, 'neither shall they learn war any more,' are very important. The Prophets understood that it is not enough for people not to want war. Today, most Europeans don't want to fight. But they have to spend billions in order to be sure that others won't attack them, and so they maintain armies."

"America, for example, doesn't wish to fight its neigh-

bours, and the peoples of Europe don't wish to fight each other. But they aren't sure that someone else might not fight them, so they have to expend money on war. "The Prophets knew all about this, and so they said, not only won't they fight each other, but they won't even study war, and universal peace will come. Yes, that is the idea — universal peace."

"This idea is part of the true essence of Judaism. But that doesn't mean that it only applies to Jews: it refers to all nations, for whom the Jews have to set an example. And if the Jews provide a good example, then the other peoples will be persuaded not to make any more wars."

The Bible, declared Ben-Gurion, was in fact the words of the Prophets, and added: "They said there is one God who does everything. That is one of my unshakable beliefs. I cannot imagine the world without God."

BEN-GURION thought it "highly likely" that we might already be approaching world peace, though he added cautiously, "But I'm not completely sure of it."

"What has just taken place — America and China — was a most important move. But whether America will go right to the end doing what is required — I'm not sure of that... What is needed is for them to bring the Russians to realize that they have to stop making wars. It can be done if they help China in such a way that they will be able to stand up to the Russians."

He warned to what has for some time been his favourite theme: the need to recognize China's great role in the new world order.

Russia and China

"Look, the Russians grabbed a big chunk from China, 800,000 sq. km. of land, which has not been settled by the Russians to this very day. They lacked the people to do it, except for Vladivostok, which is a small city. The rest is empty. The Chinese need it very much, because they have increased their population by 300m. in the past 30 years, and they need territory."

"And America could help them by providing them with the arms they need. China won't have the means for some time yet to produce modern weapons, while the Americans already have them. But I'm not at all sure that the Americans will be ready to go that far, and give arms to the Chinese so that the Russians will be forced to return their lands."

Again he expressed the hope that President Nixon's journey to China might be a prelude to world peace. "Although I'm not sure of that, because I don't know whether he is ready for it, whether he has sufficient moral power. But maybe he has..."

To the question whether he — Ben-Gurion — had ever had any correspondence with people in China, the answer came with a cryptic smile: "There are things I cannot talk about."

ATOMS FOR THE MASSES

By Ephraim Kishon

SHULTHEISS stopped me at the corner of Arlosoroff Street. "Give me a ride to the Post Office, will you," he asked. "I've got to go there urgently..." I let him in. Shultheiss was very nervous. I asked him what was the matter? "Don't ask. My brother-in-law has sent me an atom bomb from Germany?" "What?" "Yes, shocking, isn't it? Though I read in a magazine that a German invention had now turned the manufacture of nuclear devices into a simple and inexpensive process, applicable everywhere. But to send it in a parcel!" "Very odd. I must say." "As of now it looks as if the man in the street will be able to afford it. Here is my brother-in-law's letter: 'P.S. Friedrich writes, 'I've got a little surprise for you. Today I air-mailed you an atom bomb. Have a nice time!' " "Is overdoing it?" "Friedrich was always generous," Shultheiss said. "Now what am I going to do with a bomb?" "I don't know, I never had one." "Josephine is driving me nuts. I don't want nuclear weapons in my house!" she yelled at me as I left. "I've got enough trouble with the kid!" So help me, she's right. I myself hate to have Danny play with an atom bomb. I wouldn't stand for it. He dismantles everything he comes across, just imagine! And besides, where am I going to keep the bomb? In the 'fridge?" "Is it big, the bomb?" "I haven't got the faintest. I'm not an expert. I'll read the instructions for use, maybe I'll understand them. Anyway, I hope he didn't buy the largest size. We've got a very small freezer. But Josephine will throw it out anyway. Believe me, if Friedrich were not so sensitive I would send it right back. Who needs an atom bomb? Do you think they'll let me test it? Not here, in the Negev." "I suppose if you've got the right connections..." "I am sure I'll have lots of trouble because of this. Our neighbours, you know what they're like, they are already calling us 'snobs.' So I can't blame her if she wants to get rid of the bomb. 'Sell it!' she said to me. Would you be interested?" "Not really." "I see. Josephine thinks the government will be only too glad to buy it. I said to her: 'Big deal! And if my brother-in-law ever visits us and asks where is the bomb I sent you? What am I going to tell him?' " "I sold it, Friedrich?" "Then don't sell it." "It's not as simple as that—there is a certain responsibility that goes with it. It's also a big

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both. First of all: to participate in all those disarmament conferences! It's absurd! Who has time for such nonsense?" "China, England," I enumerated them in alphabetical order. "France, the Soviet Union, the United States of America, Shultheiss." "No, I won't go." "Why not?" "I am too shy. And I can't make speeches. Besides, I've got just one bomb, so what will they ask me to do? That I should destroy my bomb. I know their kind. But I am not going to destroy anything. How will I know that the Chinese, too, have destroyed their stockpile, right?" "Right?" "I tell you, this German invention is going to set the whole world topsy-turvy. A private person cannot afford such expense." "What expense?" "Insurance! Excuse me, but I couldn't possibly take the risk of the bomb's exploding in the house. Then, the bomb could break down. Who's going to repair it? Maybe Styks, the plumber?" "Why should it break down? It's a brand-new bomb." "I assume a one-year guarantee goes with it. But as a rule these guarantees don't apply to natural disasters or wars. It's ridiculous — after all, when do you use an atom bomb? In war!" "Do you actually want to use it?" "You bet!" "How are you going to send it?" "By mail." Shultheiss took a firm grip on himself. "As a matter of fact," he said, "I don't care. So I'll have a bomb at home. The Big powers don't ever use it either. I'll keep it, just in case. If you must know, whenever I think of it, that I'll have an atom bomb at home, I feel good!" "Why?" "I don't know. I feel good. It gives you a lot of self-assurance. Provided Danny doesn't discover it..." "We reached the parcel post. Shultheiss paid IL46 duty and IL26 luxury tax. "Careful," he warned the porters. "There's a bomb inside." "It was a smallish parcel. Two cops helped us to open it. With bated breath we took out a garishly coloured box bearing the inscription: 'Long live the atom! A perfect replica of the atom bomb, flashes and whistles... Fun for children and adults!' " "Friedrich is crazy," Shultheiss turned. "This is for Danny's birthday." Then he added with dreamy eyes, "I had become used to the idea." Translated by Yohanan Goldman By arrangement with Ma'ariv



The hashish problem

isolated. This has now been done, mainly through the work of Israeli research scientist Dr. Ruffi Meshoulam and his co-workers. It is now possible to do scientifically-controlled experiments. Another difficulty still existing is that people are scared to come forward and admit that they take drugs, because it is illegal. In Israel, foreign students have to sign a declaration that they are not drug-takers before they are accepted at the universities.

Dr. Edelman says that research so far has shown that hashish is non-addictive in the physical sense — the taker does not develop tolerance, leading to a need for ever-increasing quantities, as happens with alcohol or the opiates. Nor does he have withdrawal symptoms if he denied the drug, as do alcoholics and hard-drug addicts. In certain studies of pregnant animals, cannabis was found to cause genetic malformations, but this does not necessarily mean that pregnant women will be affected in the same way. Experiments in Europe indicate that habitual use of cannabis may cause brain damage.

Dr. Edelman believes that habitual use of hashish is liable to cause behavioural and emotional disturbances. These disturbances affect memory function, capacity to concentrate, task performance, problem-solving and motor coordination, and cause apathy. "I certainly wouldn't advise anyone to drive a car after smoking hashish," he says.

People turn to drugs to escape problems with which they feel they cannot cope, says Dr. Edelman. They shut themselves off from the real world.

Why not, if in fact they cannot cope, and the real world, as far as they are concerned, is harsh, cruel and inhospitable? But Dr. Edelman will have none of this: escapism, he says, is very bad for a human being, whatever form it takes, and how- ever acute his problems. "You have to evaluate a problem, and try to solve it. People need some anxiety and frustration in order to be creative and to make decisions."

Drug-taking increased in the West, he believes, because of a general change in social attitudes. Just as man is interested in exploring outer space, so is he intrigued by a desire to explore his inner self. Drugs seem to give him a chance to do so. In the remote past, drugs were associated with certain fanatical religious movements, and with mysticism: the Aztec priests used mescaline to achieve a trance-like state. Mysticism is now so-called "in."

Dr. Edelman believes that it is not mere chance that hashish was always socially acceptable in the Orient, while alcohol was part of the culture of the West. Drinking went with Western culture, with its emphasis on competition and aggression: Saturday night fights outside British pubs were not frowned on, but were considered fun and games. The apathy and withdrawal from active constituents had not been

The use of hashish is on the increase in Israel, both among students and in economically deprived circles, according to Dr. EDLEMAN EDLEMAN, of the Department of Psychiatry of the Hadassah-Hebrew University Medical Centre. Dr. Edelman has just opened a clinic in Hadassah to evaluate the effects of drugs, both hard and soft, and the abuse of medicinal drugs like tranquilizers, among drug-dependent people in Israel. He discusses the drug problem with The Post's PHILIP GILLON.

Children become healthy grown-ups by learning, developing their judgment by experience and adapting to reality, and thereby progressing to adult life and independence. They should be shown that regression into childish fantasies is not the way to cope with the demands of daily life. Then youngsters may be able to understand the reason for the prohibition of drug use. Not that society is against some stimulation, relaxation and pleasure, but the assessment of the means, the measure and the possible risks have to be decided upon by those in authority. "All I can suggest is that parents explain that it is better to analyse problems and try to solve them, than to seek escape in drugs. Make the child understand the reason for the prohibition. Give him a correct sense of values."

Dr. Edelman disagrees with those who have proposed the legalization of cannabis. "We have to protect a man against taking drugs," he thinks. But he approves of severe measures being taken against the traffickers, not the users. And, if a stage is reached where the law is not enforceable because of a change in Israel's life style, the law may have to be relaxed. Hard drugs, of course, must be prohibited.

Kinds of treatment As for treatment, there has not been much success in treating heroin and opium addicts. The U.S. has tried withdrawal treatment both in mental hospitals and in communities set up by addicts and ex-addicts, but the picture has been a sombre one. Methadone, used as a form of treatment against addiction, is itself an opiate and addictive, though less harmful than heroin. Chronic hashish-takers can be helped by psychotherapy.

Far from the permissive family being to blame, as is popularly assumed, addiction is often found in broken or disturbed families, and where there is intense hostility to parents or the Establishment.

Drug-taking is widely associated with crime. Dr. Edelman agrees that a great number of prisoners are addicts, on every kind of drug. This is found in all countries, and it was at first assumed that drug-taking made an addict reckless of consequences, hostile to society, a ready participant in criminal acts. People who belong to the periphery of society are easily induced to engage in anti-social behaviour, which also includes illegal drug use (a "misbehaviour") and may bring them into contact with criminals, the pushers.

Against this background of increasing drug use, what should Israel do? How should parents and educators act? Dr. Edelman frankly has no easy formula. Propaganda and admonition have not proved effective. "Children read a lot. If you tell them hashish is bad for them physically, they laugh at you. There is a danger that then they won't believe you when you say that LSD, 'speed,' and the opiates are really terribly dangerous. Simple prohibitions don't work when children are curious about things.

"Instead of propaganda against drug use, good educational programmes should be planned by interdisciplinary teams and presented to parents and educators.

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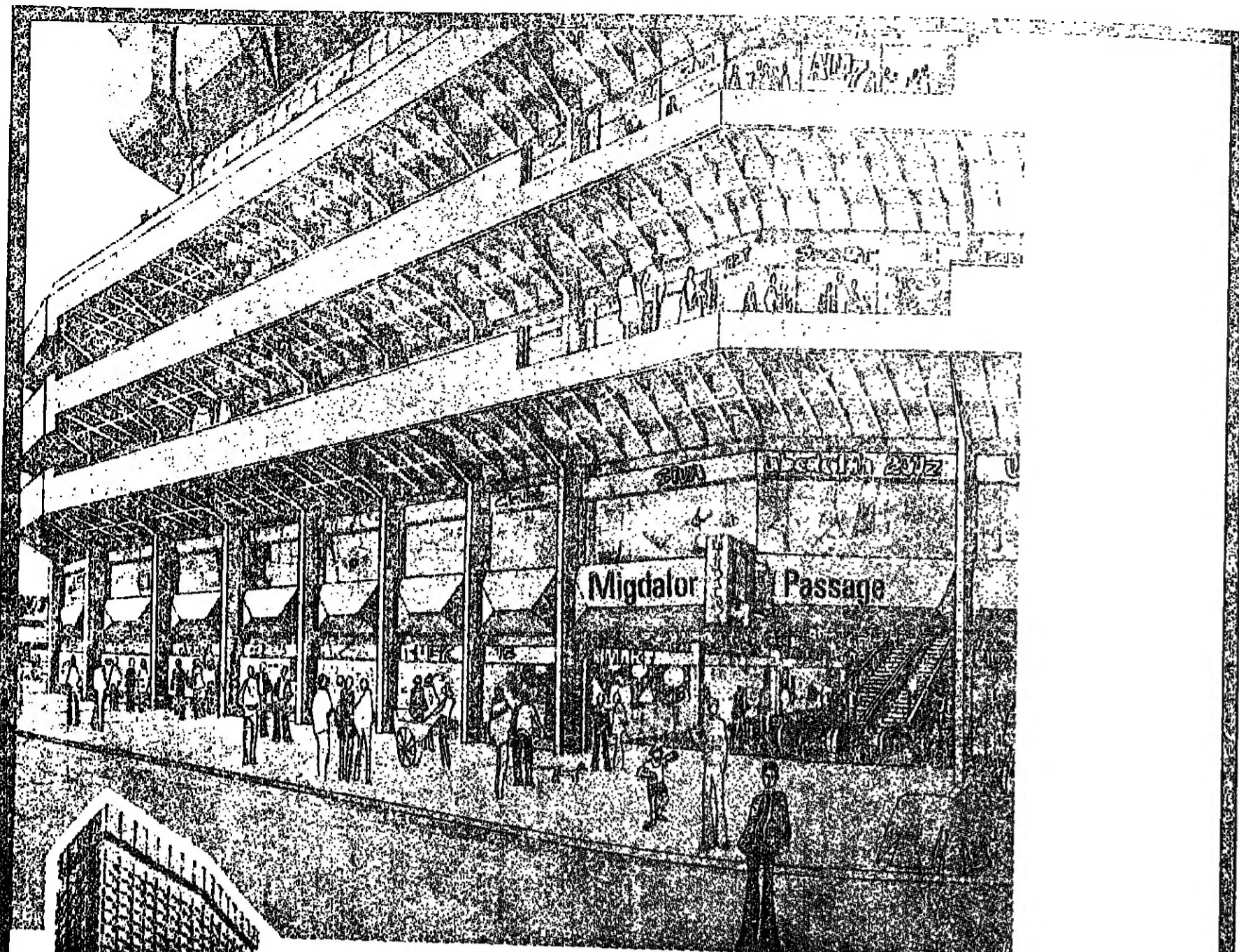
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THE NEW JEWS



YOUNG people have always dismayed and perplexed their elders. The generation gap was neither invented nor first perceived in recent years. Those of us who picture ourselves as mature usually agree with George Bernard Shaw that youth is too precious to be wasted on the young, although we sometimes generously and patronizingly concur (again with Shaw) that radicalism is to be expected (and thus tolerated) at 20, so long as it is abandoned by 30.

These attitudes probably are the cause of the plethora of paper consumed in an adult effort to decry youthful radicalism — an effort that expresses fear and horror at New Left rhetoric and behaviour; that sees young Jews far down the road of assimilationist hell; and that has clinically measurable contortions about long hair, exotic dress and pot. But the quantum of distress of the elders is often matched by the passionate depth of distaste of the young for what they see as the rigidities of the establishment; the stifling and vacuous life-styles achieved after years of arduous effort; and the absolute deafness of older generations to their offspring.

The two collections of essays under review attempt to deal with these phenomena. They simultaneously succeed and fail. Their success is that each book contains extremely well-written — sometimes moving and often thoughtful — articles. Their failure is that they tend to confirm the convinced what he believed in the first place. This is not an unusual failure and perhaps an unavoidable one in an uneven collection of essays trying hard to make a point. Read consecutively, the books tend to neutralize each other, occupying as they do the broad ideological middle. Interestingly, both, though varied in approach and tone, are establishment-sponsored and published a factor which, by itself, might disarm those who see "The Establishment" as monolithic and single-voiced.

Conference papers

Mordecai Chertoff is the Executive Director of the American Historical Cultural Exchange Institute. The volume he has edited had its genesis in a weekend conference on "Israel, America and the New Left," held under the auspices of his organization — an intellectually prestigious extension of official Israel. The contributors include Robert Alter, Robert Nisbel, Irving Howe, Walter Laqueur, Seymour Martin Lipset, Leonard Fein, Nathan Glazer and Marie Syrkin, a galaxy of intellectuals who grace the faculties of some of America's foremost universities, and in general constitute a ready arsenal of liberal, enlightened opinion distrustful of excesses of any kind, including the passion of youth. The other contributors are Natan Rotenstreich, Amos Kenan and Saadia Grib, speaking for liberal, intellectual, middle-aged Israel; Tom Kahn and Tom Miltstein, both professional spokesmen for the young; M. S. Aronson, a genuine Left-wing iconoclast; and — all by himself — Noam Chomsky. Chomsky, as the spokesman for the New Left with the most formidable intellectual credentials, quite understandably is rarely able to evoke much sympathy for his position among Jews. He does his best to be non-persuasive in this volume by a pedantic, nitpicking argument with his articulate adversaries. But outnumbered and outnumbered as he is, one's sense of fair play is slightly outraged by his lonely inclusion, which bespeaks tokenism, rather than an effort to elucidate the viewpoint of the New Left.

In a sense, the Chomsky issue illustrates the book's major failure. Individually, each of the essays is sufficiently meaty to warrant a review of its own — Laqueur's "Reflections on Youth Movements" cleverly reassures us that we've

THE NEW JEWS. Edited by James A. Sleeper and Alan L. Mintz. N.Y., Vintage, 264 pp. \$2.45
THE NEW LEFT AND THE JEWS. Edited by Mordechai S. Chertoff. N. Y., Pitman, 322 pp. \$6.50

Reviewed by
Leonard Schroeter



Rabbi James Diamond, Hillel Director at Indiana University, conducting a discussion with a group of American Jewish university students at a Hillel Summer Institute last year, in which students from 112 U.S. college campuses participated. (See also photos above right.)

been there before many times; and Fein's inclusive discussion of "the modern dilemma — the problem of creatively combining the tribal instinct and the universal ideology" is pointedly provocative. But Chertoff provides neither an introduction nor a summary, except for a few italicized paragraphs preceding each essay. One almost feels that he has assembled these luminaries to put down Chomsky, and thus the New Left, instead of providing a unifying thesis.

Given the enormous output of official Zionist response to the growth of the New Left (e.g. the numerous publications of the World Zionist Organization and Youth and Hehalutz Departments in 1970-71), it might be believed that radicalism, particularly among the Jewish young, was a far greater peril to Israel than hostile Arabs, Russia or China. In fact, the response in both Zionist literature and Israeli propaganda to angry young people was an over-reaction to the defensive ideological position in which Israel found itself after the initial euphoria following the Six Day War. The Chertoff collection is a formidable effort to strike back. But certainly by the time it was published, the New Left was already in decline. It has turned out to be a straw man — a series of impulses rather than a political programme. Much of the skillful argumentation appears to be straining at a gnat, or bemoaning a constant phenomenon — the heresies of the young.

This is not to say that much of what was written is not intelligently true, but rather that the energies utilized might have been better expended in critical self-evaluation as to why young people were so angry. Neither the self-righteous proclamation of Zionists that "we're more Left than you" nor the snide psychiatric charge equating anti-Israel attitudes with Jewish self-hatred helps resolve the torturing question for idealistic youth as to how Jewish nationalism, now that it has militarily prevailed, can render justice to the fair-haired child of the New Left — Arab Palestinian nationalism (which Marie Syrkin clinically dissects without really feeling the problem). Nor does the consol-

ing resort to history — the contention that this youth revolt also will pass — answer the searching questions as to the quality of life in the state so miraculously built and repeatedly saved from external onslaught.

In short, although the writers collectively demonstrate with skill and eloquence that the New Left adherents indeed "are not nice boys" — that they lack a sense of historical perspective; that they're the spoiled children of affluence; that they have displaced universalism and a distorted, untrue and over-romanticized view of Arab "liberation fighters"; a sentimental over-attachment to Black revolution; an infatuation with violence and confrontation politics; a tendency toward apocalyptic foreboding and messianic dreams; cultism; faddism and just plain bad manners — they fail to reflect on how the adults have failed.

THE New Jews fills that gap. For some young people, who, like many of their elders, are dogmatically inclined to categorize and stereotype, this book will be damned by its sponsorship. It was underwritten by the American Jewish Committee, the arch-type of American Jewish conservatism to some. No one can deny that the A.J.C. is the most affluent of Jewish organizations; populated by Jews with status, money and respectability. It can hardly be expected to falter social revolution. But it also is an organization concerned with the life of the mind, and it is concerned about losing its youth. The sponsorship of this book is an effort to listen to some of the young — to their critique and to their ideals.

The young essayists are as talented as they are unheralded. The Editors James Sleeper and Alan Mintz were, at the time of publication, doctoral students at Harvard and Columbia Universities respectively. They were also co-founders of "Response: A Contemporary Jewish Review," the excellent quarterly they initiated as college sophomores in 1966 — the first of the now-burgeoning Jewish student press. In America, other contributors, like Robert Greenblatt and Michael Rosenberg, are young people with deep involvement in student radicalism and an attenuated Jewish social conscience. Still others — Michael Fishbane, Barry Holtz, David Rouskies, Arthur Green — are young religious educators; while three contributors — Albert Axelrad, Raphael Arz and Everett Gendler — are rabbis, slightly older, but fired with passion and social commitment.

The Introduction by Sleeper and the unsigned Epilogue provide continuity and integration for the very disparate parts (e.g. Barry Holtz provides a poem and Hillel Levine a short story). As the Epilogue states:

"When we stand back for a moment, these essays taken as a whole must cast a puzzling light. On the one hand, they are so eager to be considered new and fresh, to draw distinctions between themselves and the insights and positions of the established community; yet on the other, the very fabric of discourse is shot through with symbols from the Jewish past, evincing a strong reaching backwards in time, an impulse towards re-authentication."

It is the book's "rootedness in history" — in Jewish history and experience — that binds it together. Few of the authors are Israeli-born. All are Jewish-oriented. Sleeper provides an essay on Israeli Arabs; Fishbane writes of "Israel Without Apology"; while Gabriel Ende, now living in Israel, reflects on "A Mafud Zionist Commitment," but most find their sustenance farther back in history than 1948. Indeed, the book is built of two parts: Religious Community and Religious Imagination.

Yet perhaps, though the essayists share a radical critique of what they describe as the deadly boredom, the spiritual and intellectual bankruptcy of the organized Jewish community, the mindless conformity and non-critical sycophancy of leadership, and what Sleeper in his introduction calls the "prostitution of Judaism to the status quo" — they are safe. That is, they are neither nihilists nor revolutionaries. They hark back to ancient virtues, to values and ideals found in Judaism which have withstood time and cultural change because of their timelessness and universality. While they are profoundly religious and rooted in history and tradition, they are also contemporary and visionary, optimistic and spiritual — and some, at times, are mystical, concerned with personal religious experience and personal social commitment. Are they really "safe"? And if "safe" for whom? The New Jews hardly make the Jewish world safe for amnesia, self-satisfaction, rationalization, entrenched privileges or entrenched parties. They give little solace to orthodoxes, whether political, Zionist, or religious.

They were, and are, the forerunners of some 50 innovative publications (ranging the gamut from religious radicals to Zionist radicals to just-plain Jewish radicals) that have transformed the desert of sterile, desiccated Anglo-Jewish journalism into an oasis of freshness, spontaneity and hope. With over 400,000 readers on university campuses, in liberal religious fellowships, and among young adults, they are the hopeful beginning of a critical renaissance in Diaspora Jewish life.

But their impact has been little felt in Israel. Here, Israeli students overwhelmingly approve the policies of the Government. Eighty-two per cent are reported as being disapproving of the political activity of students abroad, and most are both conforming and pro-establishment.

This is, of course, a source of delight to Israeli leadership, but a cause for dismay and alarm among those who know that the future of Israel and world Jewry depends upon the vigour, the criticism, and indeed the radicalism of Jewish youth.

The gap between the ideological position of the World Union of Jewish Students and official Zionism is both expectable and desirable. And whether Jewish radicalism is religious or secular; focused on the particularistic or universal, motivated by alienation from an affluent Gaiety, suburban golden ghetto or the forced assimilationism of a rigid, bureaucratized, "socialist" society, the main enemy is not the New Left, but indifference, apathy, acceptance of things as they are, and the mindless pursuit of normalcy. The desire to be "a nation like all other nations" is simply the other side of the assimilationist coin.

For these Jewish young people, the challenge cannot be normalcy. They have rejected that. They seek what every outstanding Jew since Abraham has sought: moral excellence; spiritual and political sensitivity; social justice; the true acceptance of difference and of the honestly inquiring, searching critical mind. Some of the young Jews in the New Left are or were there because of their search for values. Wrong as their elders may believe them to be — we must remain open to them. Our commitment as a people is to welcome their enthusiasm; assist their maturation; demonstrate our concern; display our capacity to build a good society — not merely a state.

"The New Jews" should be read by everyone wishing to gain insight into the mind and spirit of an important segment of today's American Jewish youth — a segment about which there is considerable ignorance (but a great deal of alarm) in Israel.

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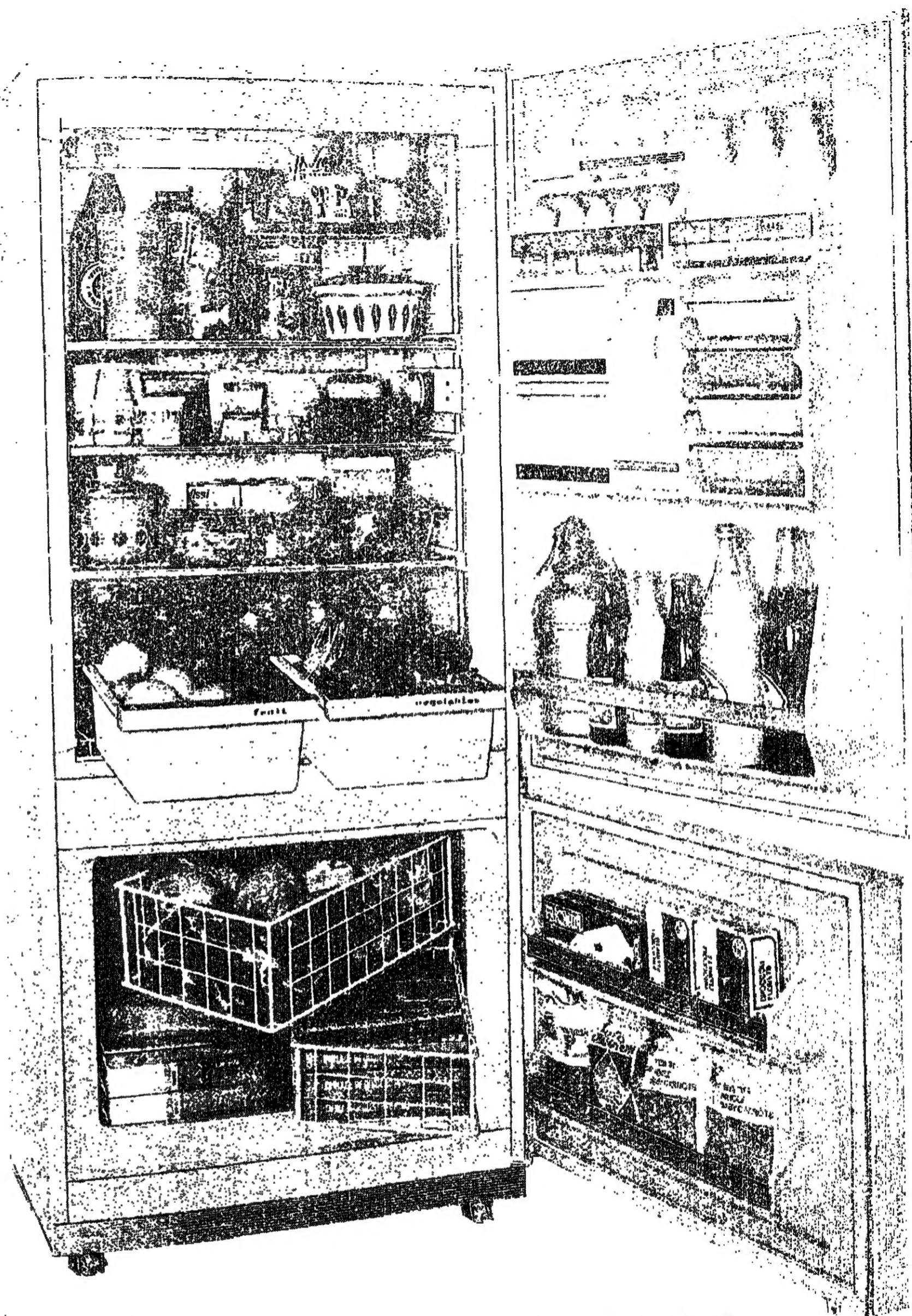
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Fun at the dental clinic in Petah Tikva

By Lea Levavi

If your child is afraid of the dentist, move to Petah Tikva. For 15,000 elementary school children in that town, dentistry is almost painless.

The first thing which strikes you about the dental clinic is that it does not look much like one. Walls are painted in gay colours and pretty pictures, instead of frightening instruments, catch your eye. The universally-hated dentist's chair looks like a couch. You almost have no choice but to relax; especially since the chair has no arm rests to grip tensely. You have to lie back and you actually do lie back in this chair with your hands on your stomach or chest. Soft music plays in the background and a television-like device takes the patient's eyes and mind off the dentist.

A serious new departure in public health, the unusual dental clinic is part of a comprehensive programme in preventive medicine planned by the municipal medical department of Petah Tikva in collaboration with the Ministry of Health.

Children arrive here in complete classes, accompanied by their teacher. The class first goes into an ordinary classroom where the teacher conducts a lesson as if they had never left school. During the lesson, one of the dentists comes in to give a lecture on dental hygiene: a lecture which, for the older children, is a regular science lesson. But for the younger children, there are more basic questions. The dentist shows them a mirror and asks them what it is.

"A mirror," they answer in chorus. "And what do you think a dentist needs a mirror for?" To look at your teeth — it turns out. This, the dentist explains, is what he will do during the examination.

Lessons

After the explanation, the first six or seven pupils leave the class to be examined. The rest of the class continues the lesson: a new group go for examination when the first group returns.

After the examinations, including

x-rays, those children who need treatment receive it while the rest continue their studies. But things do not always go like clockwork. Not all the children — despite the non-dentist's-office atmosphere — are brave. Some will not even sit in the treatment chair. But the dentists remain undaunted. Dr. G., D.M.D. (the doctors asked to be identified only by initials), supervisor of the clinic, explained: "If a child does not want to sit in the chair, we would never force him. We let him sit over here on a regular chair and we try to persuade him."

This writer, a confirmed coward in the dentist's chair, asked how this is done. "Look at this sharp instrument," Dr. G. said. "I'll show you on your fingernail how it feels." Sure enough, you don't feel a thing. "Well," he said triumphantly, "that's exactly how it feels on your tooth."

Listening

What about children who are frightened by the sound of the drill? For that, too, there are imaginative solutions. One is to let the child listen to the drill while it is still far away from his mouth. "It sounds almost like a fire engine," one little boy said. "That's right," the dentist answered. "And you know what else; it lets out water." If the child wishes, he can put earplugs in his ear and listen to a record instead of to the drill. But it still hurts a little and the little boy's hand goes up to signal "stop." The dentists have an agreement with the children to stop whenever the child signals that it hurts. The dentist stops immediately — otherwise, the child would lose faith and all would be lost.

Yet, if the dentist were to stop every second, the work would never get done. "Let's see if you can be brave and hold out till it counts to five," the dentist suggested when he started drilling again. The boy met the challenge. At five, the dentist stopped drilling. "That wasn't so bad, was it? Let's see if you can hold out until ten this time."

"Sometimes it takes an hour to get a child to let you work," Dr.

G. said. In such cases, the child often has to be called back for a separate visit. Sometimes he does not come back and the school nurse has to be asked to contact his parents. Sometimes, however, a child consents to be treated when he comes with his class, after he sees that his classmates have come through it.

In the second treatment room, a slightly older boy was undergoing root canal work. He occasionally made sounds showing pain but he did not signal the dentist to stop. "Does it hurt?" I asked him when the dentist stopped for a moment. "It has to hurt," he replied. I turned to Dr. G. and asked if I could register as a patient. "Come to our school," the patient suggested. "If you are a pupil in our school you can come here."

Dental care to school children, explained Dr. E. — M.D., M.P.H., Petah Tikva's town doctor — is no novelty. Every Israeli municipality offers routine dental care to elementary school children. But usually the dentist comes to the school and is an unwelcome stranger "who hurts." The Petah Tikva clinic, started about three years ago, is designed to change the image of dentists and dentistry.

The importance of brushing teeth is emphasized in both class and individual contacts between dentists and children. Through "tablet tests" and "disclosing solutions" the dentist shows the child where he is slipping up in tooth care and how he can take better care of his teeth. But even that, said Dr. G., is not enough. "We do not know which tooth brush is the best for children. We want to do research to find out." The clinic also wants to do follow-up studies on children who finish elementary school and are no longer in the clinic's care.

Novel project

One question which continually arose throughout my visit was "why Petah Tikva?" It would have seemed more likely that a larger municipality would undertake such a novel project. Dr. E. felt it was because Petah Tikva "has an awareness of public health needs." Yet no real answer was given. One unusual new piece of equipment is an ultra-sonic tooth-cleaning apparatus; another on order is a device which shows electronically how deep the dentist has gone into root canal work, avoiding the need for repeated X-rays. Again I asked "why Petah Tikva?" Dr. G. said the agents who made the equipment available "apparently feel our clinic is the right place for it."

The clinic — which is the only one of the many public health projects under Dr. E.'s direction — hopes to soon take in the town's 3,500 kindergarten children. Aged welfare recipients also can receive free dental care at the clinic. At the moment, there are two treatment rooms and an X-ray room. A special room for orthodonture is now being planned and it is hoped that a third treatment room can be set up in the future. The equipment for a treatment room will cost an estimated IL35,000, and the clinic spends about IL20,000 a year on medicines and equipment. Six dentists, each employed half-time, plus nurses and clerical help make up the clinic's staff.

"But all of this really is not so expensive when you realize how many people's teeth it can help protect."

Swinging on the status outside the Maternity Ward of the Hebrew University — Hadassah Medical Centre at Ein Karem, while papa goes visiting mamma and the newborn offspring. (Mike Goldberg photo)

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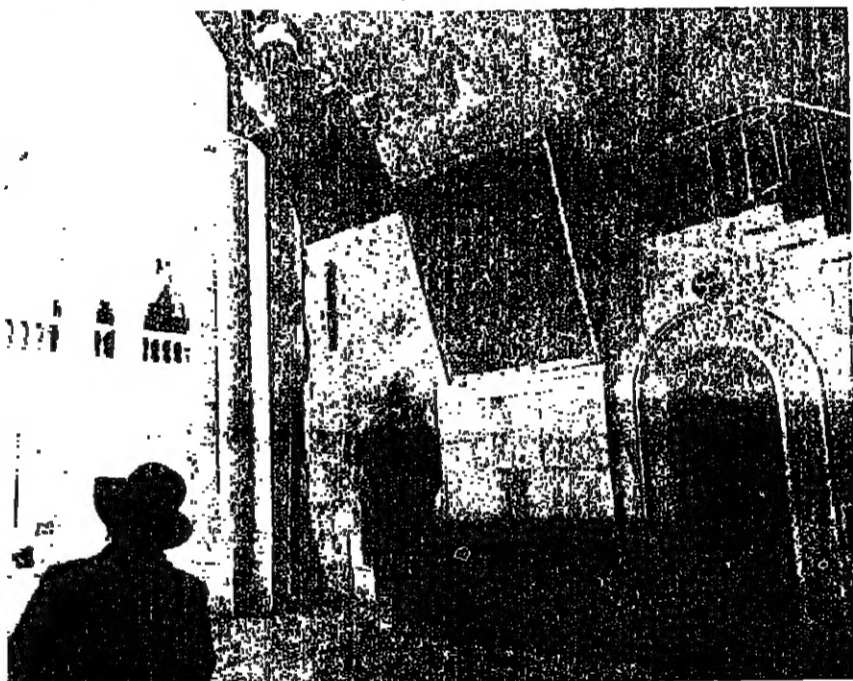
Greek Orthodox Church is the largest share in the city, including the central area which is at present agreed with marble slabs Greece, recreating the ornament found under the century floor.

Essentially, the staggering duty for the 60 crates of is like all levies on import for the church, contributed Ministry of Religious Affairs. His times between his in the Ministry of Antiquities in Athens and his work in the city of Constantinople is architect Athanasios Karamanolis, youngest of the Common Technical

Armenian property includes the transept and the being Golgotha. On the floor, two doors and a window appear to lead to the walls. Each doorway has a miniature tucked into an inconspicuous corner, complete with a room, living quarters, and tiny kitchen. Glass panes newly located under the Roman masonry, belong to the Temple under which the Emperor the Sepulchre of the order site. eradicate the site. The splendid of the Armenian art and headmaster of the Secondary School, in Armenian art culture. The splendid and the lamps in the transept, the stair-two chapels that are ed in the crossvaulted afford a concise to the vast but little of Armenian art.



Restoring ornamental bands and columnheads in first floor gallery, which belongs to the Greek Orthodox. Note plaster model of column-head on floor at right.



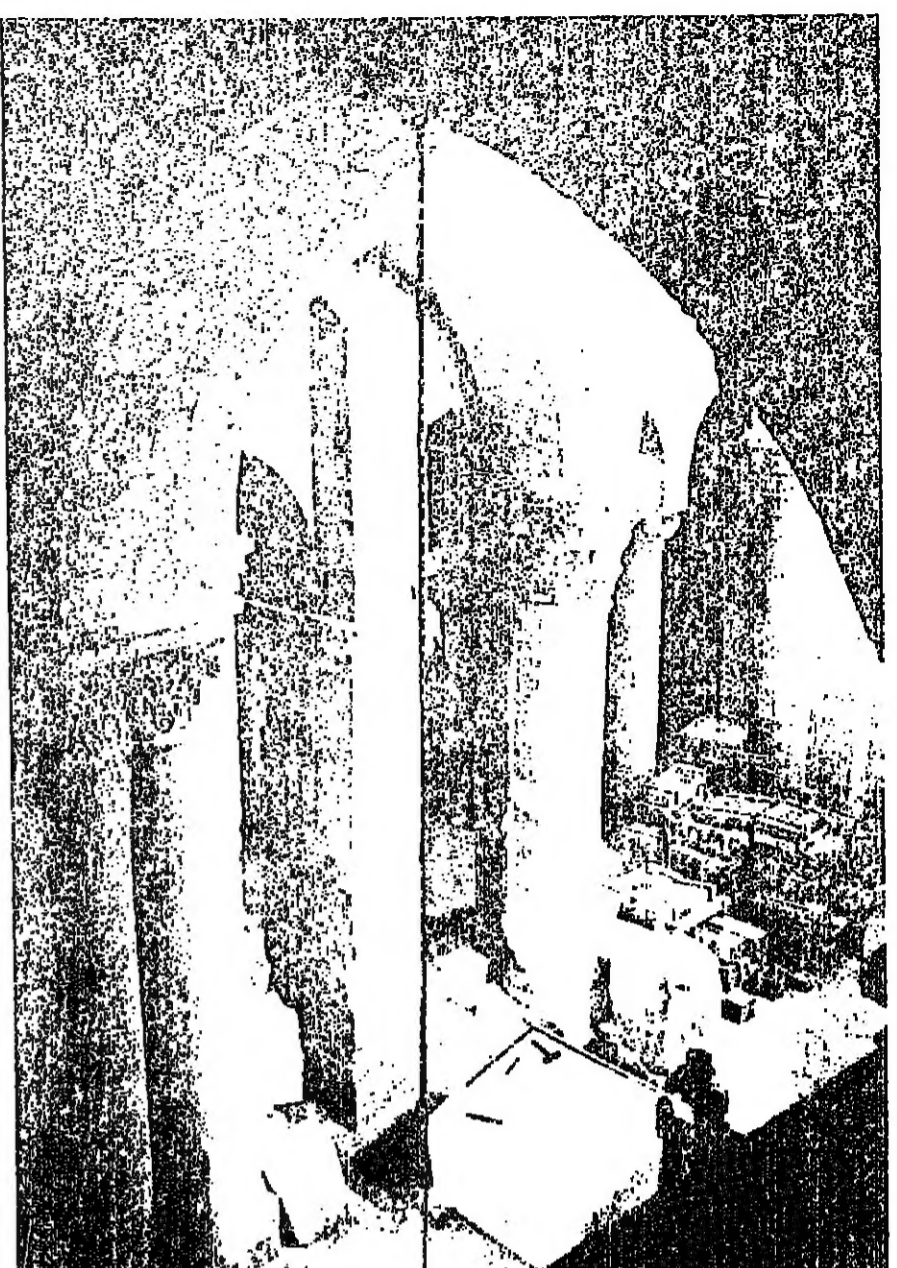
The southern transept. Door is to the subterranean refectory of the Armenians. Between pillars and door is part of building belonging to Copts, who are not taking part in restoration.

FOR the last year the centre of activities has moved to the rotunda, the most heavily damaged part of the building, and so difficult to restore that no estimate can be given as to the date of its completion.

The probing of the first of the six ungainly square pillars revealed rose-red twin columns irreparably damaged. It is unlikely that a single one of the 12 columns that will eventually be "peeled" out of the maskings will be found intact. Curiously, the two double columns exposed so far have two superimposed heads. The 11th-century restorers built in a hurry — who could know when the favourable wind might turn again? — and used whatever was at hand.

"Even so," says Dominican Father Cousson, professor of architecture, the Roman Catholic Bureau member, "they built beautifully. They had great style. Judging from some of the Crusader work in the transept, one might suspect that for a moment they were thinking of eliminating the rotunda entirely. Fortunately, they left it, as they left a tract of the colonnade of the same period in the northern perambulatory."

Altogether the rotunda is a fascinating place to visit, with the different phases of reconstruction all visible at the same time: some pillars are just being



View of the northern perambulatory. Note the slim columns of the monomachos reconstruction preserved behind the Crusader pillars. The boxes contain the marble paving stones for the Katholikon.



Mr. Morel, the French technical supervisor ("maitre de chantier") talks with Arab workman. In background, restored base and lower section of one of the rose-coloured twin-columns of the rotunda.

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At left, Burda's "Romantic Look" flashed at the waist and billowing at the bottom. Right, a pleated skirt with matching cravat topped off with solid-colored vest and beret make-up Burda's "Scottish Look."

BURDA AND THE TROUBLE WITH FASHION SHOWS

THE trouble with fashion shows for the uninitiated is that you see so many different outfits that you tend to lose all sense of discrimination. On top of this the mannequins jiggle around the place like so many disjointed puppets, distracting one from the apparently serious task of evaluating the designers' art.

The show started off with models from Israeli boutiques, which were obviously chosen to show the Burda fashions which came later in the best possible light by comparison. Apart from one very appealing white pants suit with a diagonal zip, the less said about the Israeli designs the better.

Then came the first of the Burda models, and the difference was striking. Here was clothing of simple yet chic elegance, blending colours in exquisite taste.

I was personally very disappointed to see that the sew-it-yourself fashion magazine firmly set all its skirt lengths just above the knees. Like most men I'm all for the mini-

The Man's View

Due to illnesses, the three-day march and various other calamities, the Women's Editor of *The Post* was forced to ask Economic Reporter David Lennon to step in and save the day by going to a fashion show given by the Burda fashion magazine at the new Moria Hotel which is due to open in Jerusalem shortly. Playing it safe he took his wife Haya along and here is their joint report on the Burda models for spring and summer.

skirt and believe that it is the best thing that happened to fashion since the bustle went out of favour.

A quick round of blazers (which Burda describes as "tops in fashion") and skirts in blue, white and red combinations for the daytime. Then on to the "Miss Burda" competition, which is being organized to encourage more Israeli women to make their dresses from Burda patterns.

Four women, one accompanied by a small girl, paraded in the outfits which they had made themselves from the magazine's patterns. The mother and daughter combination was nice, but the deserved winner was a yellow bell-bottom pants suit, again featuring zips. The winner will now go on to participate in the national finals to be held in Netanya on April 8.

Then back to the professionals, with colour combinations of various shades of yellow and squares, such as a blazer again in one colour and a pleated skirt (pleats also appear to be in fashion) with squares

of different shades of yellow. The most striking of all the models in the whole show came next. A plain yellow shirt, a waistcoat featuring circles, a jacket with squares, and striped trousers blending a fantastic combination of red, yellow, white, dark green, blue and possibly other colours that we missaged. The whole effect was most interesting.

The models trotted along in various colour combinations, oranges, blacks and whites, pastel shades, and most of the outfits were very elegant. If some of them looked quite difficult for the housewife to make on her home sewing machine, as is intended.

The general trend in Burda's opinion is to have blazers, short men's style, waistcoats, and trouser suits this spring and summer. There were few dresses to be seen. We were also informed that the "shirt dress" will be the most useful dress this summer! The lovely shoes worn throughout the show were by Mira,



JUST ARRIVED! Enlarged edition of the Italian fashion journal, Spring/Summer 1972. Exciting new fashions, with cut-out patterns, complete directions and colour translation. Available in book stores, Moskovsky directly from the publishers, "MIRA" P.O.B. 1036, Tel Aviv, Tel. 332009.

Balenciaga: designer for royalty

MADRID (Reuter). — Cristobal Balenciaga, the man who dressed some of the world's most beautiful women but shunned all publicity, was buried last week in the tiny northern Spanish village of Getaria where he was born in poverty 77 years ago.

He died in Valencia a week ago after two heart attacks.

The son of a fisherman and a seamstress, Balenciaga became one of the world's most successful and influential couturiers, taking his place beside Coco Chanel and Christian Dior.

Described as aloof and inaccessible, he remained completely unknown to the public and even to the vast majority of his customers, who included the Duchess of Windsor, Princess Grace of Monaco, and Mrs. Jacqueline Kennedy Onassis.

And he shunned the press, was hardly ever photographed and never attended his own shows.

Credited with originating the "little black dress," Balenciaga once explained that after a close friend was killed in the Spanish Civil War he swore he would never work in colourful fabrics. He relied thereafter on black, black and white, or black with dark earthtones, and just occasionally beige or yellow. His standard dress was black and simple, adorned with nothing more frivolous than a plain pearl collar.

Balenciaga began his extraordinary rags-to-riches career at the age of 13 when he turned out his first dress for a marquisa. He was smitten by the elegance and glamour of the Marquesa de Coas Torres who lived in a villa near his home.

Amused by the boy, the Marquisa consented when he asked if he could design a dress for her.

"No one can imagine the satisfaction I felt when I arrived at home the following Sunday with the dress," he wrote years later. "It was how I entered the world of fashion and high society."

Many years later he designed the wedding dress for the Marquisa's great-granddaughter, Queen Fabiola, when she married King Baudouin of Belgium.

By the time the Spanish Civil War broke out in 1936, Balenciaga had establishments in Madrid and in Sebastian. But when the fighting reached the north late that year he left Spain and established himself in Paris, where his early international reputation was made.

To gentle chiding of friends that he was excessively modest, the designer once replied, "I am not a wise man nor a conquering general. My art speaks for itself."

Balenciaga retired four years ago not so much because of his age but because he said he did not want to work in ready-to-wear and dislike the miniskirt.

He came out of retirement last year to design the wedding gown worn by Mrs. del Carmen Martinez Bordu, grand daughter of General Franco, who she married Prince Alfonso de Bourbon y Dampierre on March 8.



A Druze woman reads a speech at the opening of the Wizo Club in Jat village.

NEW WIZO CLUB

The woman is the school of the people

Jerusalem Post Reporter

THE woman and the mother are together the school of the people. If you instruct them correctly, you lay the foundations for a healthy people."

So goes an ancient Druze saying, and it was quoted last week at the official opening of a new Wizo club, devoted exclusively to the Druze women of Jat village in the Galilee.

The Jat Wizo Club operates three groups with a total of 47 women. A sewing instructress visits the village twice-weekly, instructing the village women in embroidery and regular sewing techniques. Additional courses shortly to be instituted will include Hebrew lessons and instruction in child care, hygiene, education and health: all the subjects selected by request of the women of Jat. Another Wizo club will shortly be opened in an additional Druze village: Beit Jan.

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Brief little girl smock from Yehudit Yehudit is in blue polyester with red and white rick-rack trim. Centre: neat dresses go daring with open backs.



Red, white and blue is the colour scheme in these two outfits, which feature midriff-revealing shirts in printed cotton topping white or scarlet pants.



By Catherine A. Rosenheimer Jerusalem Post Fashion Reporter

TEL AVIV — THE maxi is more or less out, the midi finished completely — thank goodness! Thus Ran Gottfried introduced the new Yehudit Yehudit collection last week — all designed by his wife Judith. His enthusiasm at the return of the mini

In good time for the coming summer's fashions was well justified: included in the collection were lots and lots of little dresses and two-piece ensembles suited for the long, hot summer months to come.

A few examples: a dress with white cotton jersey vest top, an applique on the bodice of a daisy head shape in blue and white polka-dot fabric, the same fabric repeated for the brief bias cut skirt of the dress; an A-line sailor collared dress in blue with white matelot collar outlined in red — demure at the front and with the back cut away down to the waist; also in the naval mood: a two-piece in red-and-white striped jersey with bare midriff, sailor-collared top and brief pleated skirt, both button-through: again with a cut-away back. The mini dresses include, of course, lots of smocks, in polka dots, in natural muslin with granny lace insets, in large-scale blue-and-white tablecloth checks — nicely cut with pleating or pintuck detailing on many of them.

Faulty outfits include a nice short-sleeved one in crisp white rib textured polyester, the jacket well out with a diagonal zip in navy blue; another two-piece has red cotton pants with a sleeveless waistcoat in an effective red, white and blue anchor print. The maxi may be out completely where daytime wear is concerned: but for the evening it remains popular with the bare back decollete giving it a subtly seductive appearance: barest back of all cut down as far as the limits of decency permit, was to be found in a long volle dress with a peacock feather print in tones of brown, amber and orange. The front of the dress could not have been more demure: a modest, rounded neckline edged with a rill, waisted and with a layered skirt; surprise element came in the barest of bare backs, criss-crossed with straps tied into a bow at the waistline.

Centre for problem children

Jerusalem Post Reporter
TEL AVIV — The treasurer of the German Federation of Labour (D.G.B.), Alfonso La Pass, on Friday handed over to the Secretary-General of the Histadrut, Yitzhak Ben-Aharon, a contribution of 200,000 marks towards the establishment in Israel of community centres for problem children.

The ceremony was held at Beit Liessin. Oskar Bauer, the head of the social affairs section of the German Embassy, and Akiva Lewinski, director of the Peretz Naphthal Fund, as well as the treasurer of the Histadrut, Yehoshua Levy, were among those present.

PESSAH DESSERT DISHES

By Molly Lyons Bar-David

CHYOLAM Alshem tells a story of a Jewish schoolmaster finally getting home for Passover, with great anticipation of sitting among the cushions at the head of the table, like a king. En route he sent a telegram to his wife, and was promptly arrested at the station on arrival. His telegram read: "I have money. Prepare the kugel and kuglach. I am coming to rejoin." In Yiddish "kugel" means a baked or boiled pudding, and "kuglach" are individual little kugels — festival favorites. But in German they mean "cannon-ball" and "bullets."

Passover Apple Kugel
4 large apples, 4 tablespoons su-

gar, 1 teaspoon cinnamon, juice of 1/2 lemon, 4 eggs separated, 1/4 cup sugar, 1/2 cup matzo meal, 1/2 cup chopped almonds.

Slice the apples thin and add the sugar, cinnamon, and lemon juice. Then add the egg yolks, well beaten, matzo meal and almonds. Beat the egg whites stiffly and fold in. Pour into a well-greased pan and bake in a moderate oven for about 45 minutes. (Serves 8).

Citrus-Nut Kneisel

1 large orange, 1 large lemon, 4 eggs, 1/2 cup sugar, 4 tablespoons matzo meal, 6 tablespoons ground walnuts or pecan nuts.

Put the orange and lemon (with their skins on) into hot water. Bring to the boil, drain, and change water to bring to the boil. Repeat this process three times and then cook the fruit until tender. Cut the orange and lemon open and let them cool. Remove the seeds and then put the fruit (skin, rind, pulp and all) through a meat grinder. Beat the matzo meal and sugar and add the matzo meal and nuts. The mixture should be foamy. Add the fruit. Put into a greased casserole and bake in a moderate oven for about 45 minutes. Serve hot or cold. (This is for 4, but if you wish you can double all the ingredients.)

Soak the matzot in 3/4 cup of the wine diluted with just enough water to soften all the matzot. In a buttered casserole put alternate layers of matzot, drizzled with melted margarine, and the raisins and nuts mixed, sprinkled with sugar and cinnamon. Put a layer of beaten egg white on top of the raisins and nuts. Continue in this way, using up all the matzot, fruit and nut mixture, and egg white, to the top of the casserole. Bake in a moderate oven for about half an hour, then pour on the remaining 3/4 cup of hot or cold. (This is for 4, but if you wish you can double all the ingredients.)

Avocado Dessert

4 medium avocados, 8 tablespoons lemon juice, 4 tablespoons sugar, 3 tablespoons sour cream or parus cream, 1 tablespoon liqueur if desired.

Select ripe avocados, peel, seed and mash them up well or put them through a sieve. Add the lemon juice and sugar, and if you like add either one or both of the cream or liqueur. Mix very well and serve soon, after you chill it. If it stays too long it will go brown. (Serves 8).

Apples Chateaux

8 whole peeled apples, 1 cinnamon stick, 1/4 cup sugar, about 1 cup of water, 2 cups dry white wine, juice and rind of 1/2 lemon, 1/2 cup of potato starch, sugar to taste, 3 beaten egg yolks.

Put the whole apples, with the cinnamon stick and sugar, in a saucepan and add enough water (about 1 cup) to cook the apples without making them mushy. Simmer about 20 minutes and remove the apples. To 1/2 cup of the apple liquid add the wine, lemon juice and rind, sugar to taste and add the potato starch.

Mix well. Beat the yolks and stir in. Cook the sauce over very low heat, stirring until thick. Pour the sauce over the apples and serve hot or cold, either by itself or with the Matzo Kugel.

Wanted: English textbooks for immigrant children

Jerusalem Post Reporter

HAIFA — An appeal for high-school textbooks in English for temporary use by immigrant children from English-speaking countries, to ease their transition into Hebrew, has been launched by the local branch of the Association of Americans and Canadians in Israel.

"The purpose of the appeal is to establish a 'parallel library' of modern textbooks which will help the pupils to prepare their lessons in English and to come to the classrooms prepared by a foreknowledge of what to expect in the various subjects and thus to be better able to follow instruction in Hebrew," Susan Levin of the AACI branch said this week.

Textbooks of recent vintage and in good condition are needed in all subjects taught at high schools: mathematics, algebra, natural sciences, history, geography, literature and even English translations of the Bible. "The need becomes more urgent the older the pupils are, from the age of twelve upwards," she added.

At the national convention of the AACI on March 12 and 13 one of the points raised by its leaders

was that the classroom frustration of the immigrant children was one of the reasons for the ultimate decision of 20 per cent of the newcomers to return to the U.S. or Canada.

"We would ask people who have such textbooks to bring them to the Moadon Ha'oleh at 124 Sderot 17, Haifa (Central Carmel) next to the supermarket, every morning until 12:30," says Miss Levin. "But those who wish to help us in the absorption of the children and have no books could get such books from their relatives abroad, or contribute money for a library fund. On a bridge of English textbooks we'll enable thousands of children to cross more comfortably into the Hebrew language."

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THE JERUSALEM

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ALKENBY Tel. 67820 3rd week ALAN ARKIN JOE VOIGHT RICHARD BENJAMIN AIT GAFFIN'EL PAULA PRENTISS MARTIN HALSAM in MIKE NICHOLS' famous film CATCH-22 Based on Joseph Heller's bestseller Adults only 4.30, 7.15, 9.30

BEN YEHUDA Tel. 228409 8th week ROSSANA PODESTA SYLVIA KOSCIKA BERNARD BIEBER

HOMO GOOTICS A record-breaking sex comedy - enthusiastic press comment everywhere! A Forum Film in colour

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FIDDLER ON THE ROOF 5.10, 8.45

ORLY Tel. 284025 1st Hebrew Macabre, Tel. 284025 World Premier of the Israel film by Moshe Golan

THE BURNING OF MOSCOW The 2nd part of WAR AND PEACE Singed by the Russian producer SERGEI BONDARCHUK Bigger than "The Bridge" More impressive than "Gone With the Wind" In colour 6.30, 9.15

CRITERION Tel. 57862 (Formerly Yaron) Second week A documentary film by JACOBETTI

EDEN Tel. 57430 The Indian colour film ONE FLOWER, TWO GARDENERS 8.45, 9

ESTHER Tel. 226610 10th week The Western your girl too will enjoy

GAT Tel. 267888 3rd week The love story of the year NICHOLAS and ALEXANDRA 5.30 and 8.45

Jerusalem Cinemas

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ORION Tel. 222914 2nd week The thriller of the year - candidate for a Oscar THE FRENCH CONNECTION with GENE HACKMAN For Adults Only

EDEN Tel. 222926 2nd week MICHAEL DAV ADAM GARI UNTERMAN LEVANA FINKLESTEIN in ROSE, I LOVE YOU

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OPHIR Tel. 618921 4th week JEAN-LOUIS TRINTIGNANT SANS MOBILE APPARENT 4.30, 7.15, 9.30

MAXIM Tel. 227457 3rd week THE PILL YONSI RANAI AVNER HIKVIAHI 4.30, 7.15, 9.30

MOGRABI Tel. 58951 8th week X, Y and ZEE ELIZABETH TAYLOR MICHAEL CAINE SYLVIA KOSCIKA BERNARD BIEBER 4.30 - 7.15 - 9.30

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SHDEROTH Tel. 624064 CHARLES BRONSON HONOR BLACKMAN TRIVON HOWARD TWINKY In colour 4.30, 7.15, 9.30

Jerusalem Cinemas

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ARMON Tel. 664018 2nd week GENE HACKMAN Best Actor of the Year, in FRENCH CONNECTION Best Thriller of the Year In Colour - For Adults Only No comp. tickets

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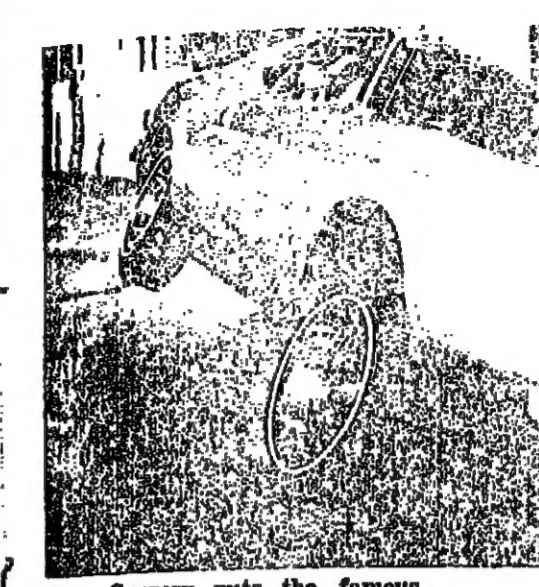
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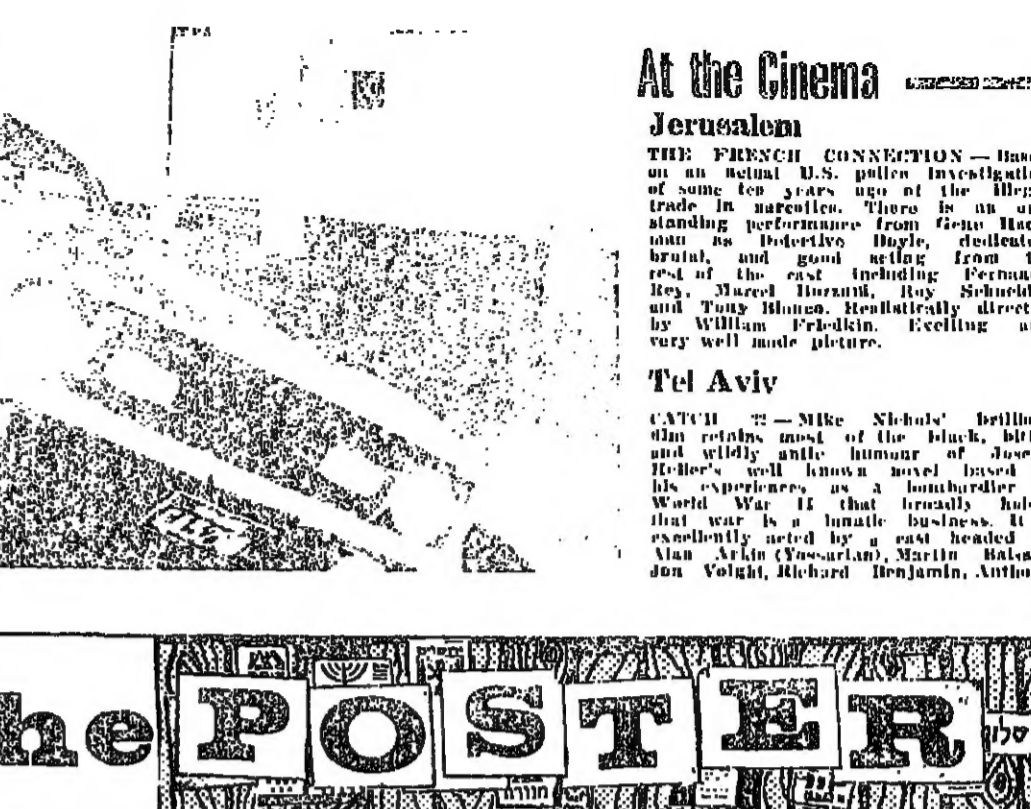
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Sean Connery puts the famous James Bond Aston-Martin through its paces in a scene from "Diamonds Are Forever", now playing in Jerusalem, Holon and Haifa. For the first time in Israel, subtitles are in Arabic as well as in Hebrew.

Od-Ita, who appears at the Ein Gev Festival tomorrow night.



Od-Ita, who appears at the Ein Gev Festival tomorrow night.



Od-Ita, who appears at the Ein Gev Festival tomorrow night.

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